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The Čipaya Indians of Carangas have been so deeply impregnated with the influence of the Aymara Indians that we may presume that, in the sphere of medicine, they are hardly distinguishable from their neighbors of the altiplano. It is completely justifiable if their knowledge is more rudimentary because of their isolation and the difficulty which they experience in obtaining the medical substances, almost all of which come from the Yungas. I was able to convince myself of this by examining one day a bag of medicine which had been left by a deceased Čipaya, the father of a young Indian with whom I had a friendly relationship. In the legacy of the old man I found several pharmaceutical products which I had obtained in the Oruro market. The deceased possessed small amounts of them which he had carefully wrapped in some small rags. His son refused to sell them to me, allegedly because of their great value and the difficulty of procuring them. I doubt, however, that anyone in Chipaya could have benefited from them, for, to my knowledge at least, there is no Indian in this village who poseses sufficient skill to carry out their application.

Practically every day in the hut which I was occupying I received visits from Indians coming to ask me for remedies for various ills. The most frequent was constipation, which seems to frighten the Čipaya very much. I was also able to see a hernia and a terrible infection which the Indians treated by applying a piece of llama heart to the abscess. The Indians often called upon me to care for swellings, the result of drubbings which they had not spared themselves in their domestic quarrels. Some also came to beg me to cure them of impotence. In some not very serious cases of swellings or localized pains, the Indians content themselves with sticking a coca leaf on the skin.

At present the empirical medicine of the Čipaya seems to be limited to a certain number of insignificant recipes, frequently and easily applied. Faced with a serious case they have recourse to complicated magical processes which I had the good fortune to observe. I should not be able to say, however, if the exceptional

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treatment was conditioned by the nature of the disease, or if, on the contrary, similar cures are undertaken each time that an Indian becomes seriously ill.

A habitual drunkard, of a quarrelsome and violent temperament, had been taken ill after one of the numerous festivals which the Cipaya celebrate during the rainy season, where he had drunk and excited himself more than usual. /390/ Was he suffering from terrible indigestion? Did he have an attack of epilepsy? I do not know, but the fact is that he suddenly fell to the ground where he remained for a long time in a cataleptic state. The terrified spectators thought that he was dead and were not far from intoning funeral lamentations. He himself, when he regained his senses, judged his state to be desperate. He claimed that a large ball was moving up and down in his stomach without stopping. His case was given to an Indian who had nothing to show that he was a doctor or magician. He was a young man who had no particular authority and filled no office at the festivals. Besides he made only rare appearances in the village. Consulted at once, he began by conducting an inquiry on the origin of the illness, giving an attentive ear to the narratives and hypotheses of his client's relatives and friends. It was only then, with complete knowledge of the cause, that he uttered his final diagnosis: two superb topu (silver pins with flattened heads) which had been transmitted from generation to generation in the patient's family were the sole things responsible for the accident. By virtue of a malicious power inherent in their nature, they had pierced the stomach of their owner, trying to kill him. They had been assisted in this crime by a silver Peruvian coin worth a quarter of a real, which the sick man had also inherited from his father. No one could doubt that these precious topu were dangerous: the best proof of the terrible influence which emanated from them was the sickness and death of the patient's mother, which public opinion attributed to these ornaments. The magician's first duty hence was to exorcise them and to neutralize their action by putting them in contact with beneficent magical substances.

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These ceremonies were of the usual type, i.e., they were carried out by bending the knee before the person honored and simulating an embrace.

Two dishes of meat were then carried in, signaling the beginning of the feast which the patient offered his doctor and his relatives, doubtless to repay them for their trouble.

The magician, who up to now had preserved a serious and imperturbable expression, appeared afterward in a more cheerful mood and with a smile on his lips accepted the cups of alcohol and the dishes which his client, full of gratitude, offered him.

However great the respect of the sick man for his healer was and the impression caused by the ceremony, the patient did not consider it superfluous to question me on his case and took the laxative I administered to him with gratitude. He had great need of it, all the more so since, to celebrate his return to health and the beneficent treatment of which he had been the subject, he ingurgitated a remarkable portion of the sacrificed sheep and washed down this feast with impressive bumpers of alcohol. I still do not know how this unfortunate man was able to endure these new excesses. He got well nevertheless, and this complicated ceremony seems at least to have had the positive result of actually transforming his temperament. Up to this point I had had an enemy in him who had picked quarrels with me on every occasion; each time that I met him after this, he astonished me by his friendliness and courtesy.

I only wish that this good disposition had lasted as long as the memory of his experience.

Funeral rites.

In the course of the weeks spent in Chipaya only one death occurred in the village, that of a woman who had committed suicide for obscure reasons, probably out of resentment against her husband. Arriving at the spot shortly after the event, I did not notice any behavior among those present which could be interpreted as ritual.